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that "sociological investigations of any modern institution are of great importance. They demand much labor on the part of the original investigator; but the labor bears fruit." The book itself, with all its suggestiveness, is evidence that more complete treatment of social institutions, laws, and conditions of welfare is required before the conventional ethical chapters on "social morality" will have any value beyond the bare opinions of the author. It is a serious question whether the attempt to formulate regulative principles for conduct in associated life may not more profitably be left to practical sociology, where it can have an inductive treatment.

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**The Body of Christ:** An Enquiry into the Institution and Doctrine of Holy Communion. By CHARLES GORE, M.A., D.D., Canon of Westminster. New York: Charles Scribner's Sons, 1901. Pp. xv + 330. \$1.75.

Though containing nothing strikingly new, this volume sets forth, in a comprehensive manner, the biblical, historical, and practical grounds in favor of the theological doctrine of consubstantiation. The author ignores the critical question involved in the harmonization of the various New Testament accounts of the institution of the ordinance, and devotes much space to showing that the views of the early church fathers are substantially those held by the English church. He says that by the phrase "the flesh of Christ" is meant the spiritual principle or essence of his manhood, and by "the blood of Christ," the human life of Jesus of Nazareth in his glory. Hence, by "eating Christ's flesh" is meant receiving into ourselves and appropriating by faith what we can only describe as the spiritual principle of his manhood, and by "drinking his blood," receiving and absorbing his human but God-united life. Primarily the gift of Christ's body and blood is a spiritual gift for the spirit. Faith alone is the instrument which can receive it, and not the mouth of the body. The gift *accompanies* the material bread and wine, but is to be distinguished from it. The author admits that language like this appeals rather to the spiritual *imagination* and *feeling* of believers than to their speculative intellect, but he holds that one who is at home in New Testament language as a whole will give a meaning to it, and will find no more intellectual difficulty than is involved in the mystery of human life in general.

WILLIAM R. SCHOEMAKER.